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Then said Jesus to those Jews which believed on him, "If ye continue in my word, then are ye my disciples indeed."

—John 8:31

Editorial—Whose side are you on?

There are two great churches in the world. One church is full of freedom and happiness, full of love, peace, harmony, and unity: it is the Church of Jesus Christ. Satan is at the head of the other church, and his church is based upon principles of inequality, selfishness, and rebellion toward God.

To whose Church do you belong? Let's take a look and see. The Scriptures ought to be a very good place to find out.

John the Revelator beheld in vision some of the scenes that were enacted in the council in heaven before the beginning of human history. Our Heavenly Father stood in the midst of all His children and proposed a plan whereby all His children might be exalted and share eternal life with Him in the Kingdom of Heaven. The fundamental principles of this plan were that His children would have their own freedom of choice, and to be the recipients of their Heavenly Father's divine love, mercy, kindness, and justice until at last through a period of mortal probation they would prove themselves by choice to be faithful to the Father. The reward for such faithfulness was to be eternal life in the kingdom of heaven and all that the Father has.

Satan, on the other hand, wanted to usurp the power of the Father, lead the children of God captive, and then subject them to his will so that he might compel them to do whatsoever he might wish them to do. Such arrogance, such rebelliousness!

Satan was angry, so he set up his church, and he didn't care how he got members into his church, just so he got them in. He would lie, cheat, backbite, refuse to acknowledge servants of God, and do anything else that he could to gain power over men. And he encouraged all his followers to do the same. He and his followers did not want the Church of God to succeed, and they promoted strife, contentions, and hardheartedness among the members of God's Church in order to weaken it, tear it down, and lead the souls of men captive to their own desires.

That is where the Church of God and the church of Satan divided, but the contest is still going on. God has provided us with everything we need to be saved and exalted in power and glory in His kingdom, but the old adversary, Satan, is still trying to turn us away from our destiny. He is miserable and he wants company. He howls with glee when we turn to some of his old tools—backbiting among ourselves, contending with one another, jealousies, hatred, envying, strife. These things are not compatible with the kingdom of God.

The kingdom of God is built upon principles of love, harmony, unity, peace, happiness, and all great and ennobling things. Nothing can come into the Father's kingdom that does not know how to apply these principles. No one can enter into the Father's kingdom unless he has practised and cultivated these principles until he can call them his own. It is necessary for us to call upon God at all times to strengthen us, for He loves us and will surely help us.

We often forget that our probation on this earth is but a small fraction of what lies ahead of us. Our average life span will be about 60 years. The day is fast approaching when our bodies, after death, will be resurrected even as Christ was resurrected, and it is in the plan of the Father to give all that He has to those who have been faithful to Him through His divinely commissioned Son, Jesus Christ. This life is but a brief period of testing that will be followed by great and vast rewards if we play fairly all the rules that God has given us for the game of life. There are not many rules, but they are important ones—the rules that God Himself uses—that will equip us for living in His presence in His kingdom. Backbiting cannot endure in the presence of God; neither can all the other tools that Satan would use to pry us away from God. When we are playing the game of life according to the rules Jesus Christ and His Father gave us, Satan hasn't a chance with us. He is as powerless over us as he can be. His ammunition is gone. This is the true meaning of salvation—we shall then be beyond the reach of any of our enemies, and all the happiness in heaven above and in earth beneath will be bestowed upon us as faithful servants of the Father and His Son, Jesus Christ. That is worth everything!

Why weaken our position with God by doing unholy things? Lift your hearts and rejoice, for our cause is God's cause. Let us give fullest assistance to the Church of God; let us shun the tools that Satan uses to weaken us. Let not strife and contention enter into the branches of the Church, for it is the work and spirit of Satan's church.

"Fear not to do good, my sons, for whatsoever ye sow, that shall ye also reap; therefore, if ye sow good ye shall also reap good for your reward. Therefore, fear not, little flock; do good; let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail." (Doctrine and Covenants 6:33-34).

I offer these things as a servant of the Lord Jesus Christ.

A BIOGRAPHICAL SKETCH OF

Elder John A. Widtsoe

Work is the nearest substitute for genius; and genius without work is barren.

Grantsville, Tooele County, Utah (population about 1,500 today) is one of the many little settlements founded by the Latter-day Saints when they set out to conquer the inhospitable and unfriendly desert in the Great Basin of North America. These towns became unwittingly social and economic experimental communities. Out of them have come many of the strong men who have fostered the Church throughout the years.

The communities were much like large families; all knew one another; the sorrows or joys of one were the sorrows or joys of all. . . . Everyone had to work, from childhood up, or starve. The desert was an implacable foe licking its chops to defeat the invaders. It did not want to be tamed. Life was very simple in these little towns. Simple food and simple pleasures were the order of the day; but there existed also high ambitions.

The cement that held them together was the Gospel of Jesus Christ restored through the Prophet Joseph Smith. The guide in all undertakings was the same gospel. Every family prayed together daily; every social gathering was opened and closed with prayer; the day's labour was understood to be a contribution to the latter-day building of the kingdom of God; all serious conversations centered upon the eternal truths of existence, for which any price would be paid. Life in these settlements approached the hopes of men throughout the ages. No wonder Grantsville and the towns like it produced men great before God and powerful before their fellows.

It was into such a community that Joshua Reuben Clark, Jnr., an Apostle of the Church since October, 1934, and member of the First Presidency since April 9th, 1933, was born September 1st, 1871. . . .

He was wellborn. His father, Joshua Reuben Clark, patriarch in the Church, was a veteran of the Civil War who came to Utah on his way to Montana, was caught by the truth of the restored gospel and returned to Utah. His mother was a daughter of Edwin D. Woolley of famous pioneer stock.

A persistence in the young man's character and a high ambition drove him on. Toil did not matter. He loved it; he was used to it. He was taught the dignity and necessity of work and has practised it all his life. He loved learning. He would have knowledge and would pay the price for it. So he moved from Grantsville's school (he has restored the building) to the Latter-day Saints' University, now closed, then to the University of Utah where the regulation that required six years to graduate took its defeat from the sharp-witted student who was graduated in four years. He was valedictorian of his class, editor of the school paper, president of the student body, leader in student affairs, and walked off with all available collegiate honours.

Naturally he became a marked man among his fellows. The redoubtable Dr. James E. Talmage, later a member of the Council of the Twelve, recognised the qualities of mind and character of the young man and made him his assistant in the museum then in the making, and also later, when Dr. Talmage became president of the university. It was invaluable training to be under the tutelage of this great man, who loved accuracy so well that the letter "S" upside down on a page tore into his very soul. Pitifully small was the allowance for the service rendered, but it was a welcomed addition to the support of the learning-hungry, ambitious boy from Grantsville.

President J. REUBEN CLARK, Jr.

After graduation he married the girl of his choice, Luacine Savage, daughter of C. R. Savage, prominent pioneer and founder of the movement to honour old folk. Throughout their lives together she carried nobly her part in the responsibilities and honours that came to them. She helped rear to useful, respected maturity their son and three daughters. When she died in 1944, a host of sorrowing friends spoke of her virtues, her competent, intelligent, ladylike qualities, and her devotion to the work of the Lord.

Five years of schoolteaching followed his university work, in Heber City, the Salt Lake Business College, and one year as principal of the Branch Normal School (now the Branch Agricultural College) at Cedar City. The goodwill he won in these places has followed him down the years.

But, as happens to all young men of ambition, he sought further preparation for life. So with borrowed money he crossed the continent with his wife and two small children, to Columbia University in New York City, to study law. There his power of logical analysis and his intellectual industry were recognised almost at once. From the earliest years he has had the ability to dig down to the bottom of things whether in statesmanship or religion. He became one of the editors of the *Columbia Law Review*. When one of the eminent professors was writing books, Elder Clark was called to help, that is, to gather data, to arrange, and edit. This not only helped eke out his slender purse but was also good training for the man who later was to do notable work in governmental and Church affairs. At length, the coveted LL.B. degree was won in 1906. Now he could really begin his professional work.

His country needed him. After four years of distinguished service as assistant solicitor for the state department under the secretary of state, Elihu Root. He was appointed solicitor, the chief legal office of the department of state, in 1910, and some years later, after he had gone into private practice, he was appointed under secretary of state, the second chief non-elective post in the department. During this service in the state department he moved more and more into the field of international law, in which he became a foremost authority and is so recognised today . . . J. Reuben Clark, Jr., the Grantsville boy, won from his work in the United States state department an international reputation.

In 1913 he entered private practice in New York and Washington, D.C., but in 1917 he was called into official service again, commissioned a major in the Army of World War I and assigned to the judge advocate general's office. . . .

However, his love of the gospel, and for his beloved homeland led him and his life companion with their family back to their home heritage, the surroundings of their youth.

In 1921 he transferred his law practice to Salt Lake City. For five years he maintained his Salt Lake offices, constantly interrupted by calls for assistance from the federal government. . . . There are so many of them that it seems useless to repeat them. They range from the settlement of international difficulties to personal claims of citizens against this and foreign governments.

In 1927, Dwight W. Morrow, ambassador to Mexico, asked Elder Clark to become his legal adviser, since serious Mexican conditions needed solution by a well-informed and trustworthy person. . . . Three years later he was appointed U.S. ambassador to Mexico. During his three-year service he helped settle many an international controversy, such as the oil rights of foreigners in Mexico, the correct boundary lines between Mexico and the United States, the settlement of individual claims between the two countries, the division of the waters of the Rio Grande. Best of all, Mexico and the United States worked together as friends during President Clark's ambassadorship.

—continued on page 68

CONFERENCE ADDRESS

President J. Reuben Clark, Jr.

My brothers and sisters, I stand before you asking in humility and in sincerity an interest in your faith and prayers, that what I may say may be helpful to all of us. You know, we ask these blessings in stern reality, not as a matter of form, but in a reality that we have that without the help of our Heavenly Father, we are not able in and of ourselves to do much.

We are a praying people, and our prayers go to our Heavenly Father knowing that He can hear, does hear, and will, in His wisdom, answer perhaps not always in the way we think they should be answered, because our prayers should always be that they be answered in accordance with His mind and His will, and the answers so come to us. When we pray, we should, of course, express our desires as to the things we wish, but we should always pray with an open mind, asking the Lord to bestow the blessings upon us in His wisdom. We should not pray and ask the Lord to give us what we, ourselves, want, and importune Him to that effect, except all subject to His will.

This question of prayer, and the answer of prayer, is basic with us. Behind it lies the full doctrine of continuous revelation, because we pray that God will give us His revelation and His inspiration. Over the years, I know that every person in this great Tabernacle has seen manifestations of the power of the Lord in answer to prayer.

The record indicates that when the Saviour Himself approached great crises in His career on earth, He always went to His Father in prayer and asked for help and for guidance, and the Father never failed.

You remember the first great prayer that opened this dispensation. It was uttered in response to those statements of James:

"If any of you [not just particular

ones, but if any of you] lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

"For let not that man think that he shall receive any thing of the Lord."—unless he so prays. (James 1:5-7.)

From this prayer thus motivated, came one of the greatest visions in recorded history, the visit of the Father and the Son to the young boy praying in the woods, the Prophet Joseph Smith.

I say once more, this is the motif of this whole modern dispensation. Pray, pray always, has been the counsel of our leaders, of our prophets, and of our Heavenly Father.

During those great discourses which the Saviour preached the night before the crucifixion, He continually recurred to this thought:

". . . whatsoever ye shall ask the Father in my name, he will give it you." (John 16:23.)

But we should have in mind, in connection with that, the words of the Prophet Aaron on this continent, when he said we must ask in faith, with a repentant soul. That is the only basis of prayer that will bring us the things which we seek.

"Prayer is the soul's sincere desire." Pray, my brothers and sisters. Pray for inspiration. Pray for wisdom. And if you would know for what you might pray, read the words of Amulek when he told you you might pray for your crops and your herds, that you might pray that you would not be overcome by your enemies, and for all the rest of the things that you need in your daily lives. But remember the teaching of Aaron: Prayer must have as a foundation, repentance of sin and faith.

One hundred twenty-third Semi-Annual Conference, October, 1952

I want to add my testimony to those that have already been borne, to the Messiahship of Jesus, the Christ.

I have a spiritual knowledge that Jesus is the Christ, the Son of God. That He lived, moved, preached, acted, performed His miracles, was crucified, laid in the tomb, and on the morning of the third day He rose from the tomb. That He was seen thereafter, first, apparently, by Mary Magdalene, out of whom He had cast seven devils. It was remarkable that a woman of that kind should have had the faith to be the first to view the Saviour after His resurrection: That He then appeared to the women of Galilee and then to the two on the way to Emmaus, and sometime during the day to Peter. Then to the ten assembled in the chamber at night, and a week later to the eleven. Then to the multitudes on the Sea of Galilee, and then to James, and then to Peter, James, and John, Nathanael and Thomas called Didymus, and two others on the Sea of Galilee, then to the eleven prior to His ascension. That then He appeared on this continent to the Nephites. And finally to Joseph in the woods, introduced by the Father, Himself, in person; later to Joseph and Sidney in the temple.

To all of these things I bear witness that the Spirit has borne its witness to me.

Brethren and sisters, pray, pray in humility, pray always, pray in your families, pray in secret; live, keeping the commandments of the Lord, so that your prayers may ascend to our Heavenly Father and in faith seek His aid in behalf of your loved ones who are sick. I testify to you that the Lord can hear the prayers of His Saints, when they seek Him, in humility, in behalf of their sick. I know it.

I recently had an experience, I am still having it, in my own family, of a dread disease, polio. As I have watched this little granddaughter of mine, who is getting well very rapidly and is promised a full recovery, I have

become conscious of how relatively helpless we stand in the presence of some of these modern diseases. It seems as if the medical profession no sooner gets hold of some disease (some that we have known for generations, for centuries, have not yet been conquered), than something else, unknown, pops up to take its place.

This morning in the Welfare meeting Dr. Woodward was explaining how they were building resistance seeds, and he referred to the smut which affects our grains. He said that nature was just as busy inventing new varieties of smut that we did not know anything about and could not handle, as we were busy in trying to find some way of fighting those we knew about. And it does seem to me sometimes as if that is the way in which nature acts with reference to the bodily ailments of the human family.

Now coming to the point: Brethren, I know, as I know that I am talking to you, that the Spirit of the Lord can help, and does help, where medical science is helpless. You have all had, I am sure, that experience. I do not need to tell it to you, but if you have not had it, then if you do have it, you will feel yourselves blessed beyond all measure if you are in a position to go to the Lord and ask for His help.

When physicians tell you that little can be done, that they know nothing about the disease, I tell you, you fall back awfully fast on the Lord, and as we go to the Lord, in humility, having lived reasonably righteously, the Lord will hear us. And I am sure the Lord overlooks man's many imperfections, overlooks some transgressions, doubtless. He gives us the benefit of all of the doubts, and then, it being His will and in His wisdom, He gives us the blessings we ask for, for ourselves or for our loved ones.

I am told that the three-year-old son of Brother Darley, our assistant organist, has just been stricken today

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THE GOSPEL'S ACCESSORIES

There is only one way into the Kingdom of Heaven, but there are many ways into the human heart; and the Church of Christ in its mighty mission of promulgating truth and turning souls to righteousness, has legitimate use for every opening and avenue to that heart. Poetry, music, art, science, philosophy, may all be utilised as auxiliaries in the work of the Lord. Without being essential parts of the Divine Message, they can accompany it, prepare the way for its acceptance, and help to interpret it to the understanding. This, to my thinking, is the main reason why they are in the world. There is something ennobling and exalting in all true music, real science, and genuine philosophy.

I wish to say something about the poetry of the Gospel. But first let me ask: What is poetry? Rhyme?—versification?—the art of making words jingle in a way to charm the ear? Is the poet only a maker of verses? Let us see.

"The poets of the world are the prophets of humanity," says an American writer. "They forever reach after and foresee the ultimate good. They are evermore building the Paradise that is to be, painting the Millennium that is to come, restoring the lost image of God in the human soul. When the world shall reach the poet's ideal

it will arrive at perfection; and much good will it do the world to measure itself by this ideal, and struggle to lift the real to its lofty level.

In the light of such a noble utterance, how paltry the ordinary concept of the poet as a mere verse-builder. His true mission is to lift up the standard of progress, to exalt the ideal, and encourage the listless or struggling to real advance towards perfection.

In this age of money-worship, the poet is often referred to and at times ridiculed as a "dreamer." But the ridicule, when aimed at a true son or daughter of the Muses, is pointless. The poet is a dreamer; but so is the architect and the projector of railroads. All creative minds are dreamful, imaginative, poetic. Were it otherwise, nothing worth while would be produced. If there were no dreamers there would be no builders, and consequently no progression. Says another American author: "As the visible world is sustained by the invisible, so men, through all their trials and sins and sordid vocations, are nourished by the beautiful visions of their solitary dreamers. . . . Composer, sculptor, painter, poet, prophet, sage, these are the makers of the afterworld, the architects of heaven. The world is beautiful because they have lived; without them labouring humanity would perish."

The gifts of poetry and prophecy are

We speak much of tolerance as if it were the great virtue, but it does not go far enough. Who wants to be tolerated, just put up with?

Jesus did not say, "Tolerate your neighbour," but instead He said, "Love your neighbours." Each person wants to be loved and appreciated and enjoyed for what he is and for what he can do for his friends and his neighbours.

Caroline Eyring Miner, The RELIEF SOCIETY MAGAZINE

akin. Poets are prophets of a lesser degree, and the prophets are the mightiest of the poets. There are rhymesters, who are neither poets nor prophets, and there are prophets and poets who never build a verse or make a rhyme. Rhyme is no essential element of poetry. Versification is a device used by the poet to make his thought more attractive. Rhyme sustains about the same relation to poetry as paint or gold leaf to the piano or organ. It adds nothing to the musical powers of the instrument, but makes it more engaging to the eye. In like manner rhyme pleases the ear and helps the sentiment expressed to reach the heart.

“Consider the lilies of the field, how they grow. They toil not, neither do they spin; and yet I say unto you that Solomon in all his glory, was not arrayed like one of these.”

This is poetry, real poetry, of exquisite rhythm, yet having no rhyme.

The essence of poetry is in its idealism, in its symbolism. God has built His universe upon symbols, the lesser suggesting and leading up to the greater; and the poetic faculty—possessed in fulness by the prophet—recognises and interprets this symbolism. “All things have their likeness,” the Lord says, “and are made to bear record of me.” All creations testify of their human or divine creator. They

point to something above and beyond. That is why poetry of the highest order is always prophetic or infinitely suggestive; and this is why the poet is a prophet, and why there is such a thing as poetic prose. Poesy is the key to the symbolism of the universe.

Anything is poetic that symbolises something greater than itself. The bread and wine used in the Sacrament of the Lord’s Supper are symbols of a superior Object, and the whole sacred ceremony is a poem in word and action. The same is true of Baptism, when properly performed. Baptism by immersion symbolises birth, burial and resurrection. But any deviation from the true mode destroys its poetic suggestiveness—its symbolism.

Man, fashioned in the divine image, suggests God, and is therefore “a symbol of God,” as Carlyle affirms.

Jesus Christ, the greatest of all prophets, was likewise the greatest of all poets. He comprehended the universe and its symbolism as no one else ever did or could. What wonder? Had He not created it? And was it not made to bear record of Him? He taught in poetic parables, typing the greater by means of the lesser, and leading, as by a stairway of symbols, the mind upward towards the ideal, towards perfection. The Gospel of Christ is replete with poetry. It is one vast poem from beginning to end.

“And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul.

“To keep the commandments of the Lord, and His statutes, which I command thee this day for thy good?”

—Deuteronomy 10:12-13

BERNE TEMPLE SITE PURCHASED

Of special interest to Latter-day Saints everywhere, but more particularly to those in European countries, is the announcement of the final purchase of the temple site in Berne, Switzerland.

This announcement was made by the First Presidency.

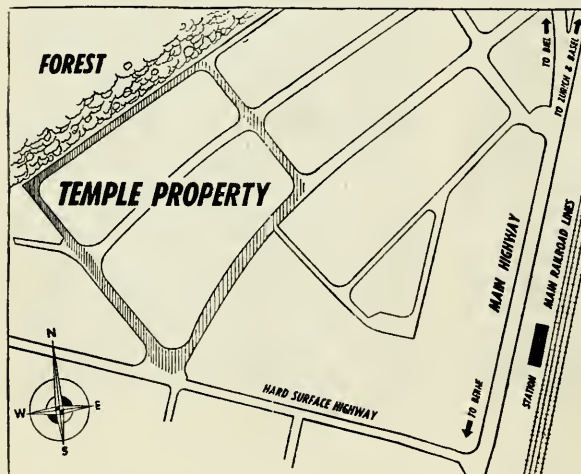
President McKay expressed satisfaction that the final purchase of the site had been consummated and indicated that efforts will be directed to a speedy erection of the long-awaited edifice.

President McKay said that 40,000 of the world membership of 1,370,000 in the Church of Jesus Christ of Latter-day Saints resided in Europe. Of this

number, he explained, half live in Switzerland and Germany. They will have easy access to the new temple.

Seven Acres

The sacred edifice, located but seven minutes from the City of Berne by electric train—is to be built on an eminence with a beautiful forest as a backdrop. The site consists of seven acres, with power, sewers and water already installed. It is expected that the temple will be erected within two years. Original specifications call for a building approximately 132 by 190 feet by 30 feet to the square with a 90-foot tower.



This map shows location of the temple site in Berne, Switzerland. It is planned to locate the temple in the centre of the seven-acre plot.

Deseret News,
January 24th, 1953

“The more perfect the sight is the more delightful the beautiful object. The more perfect the appetite the sweeter the food. The more musical the ear, the more pleasant the melody. The more perfect the soul, the more joyous the joys of Heaven, and the more glorious that glory.”

Richard Baxter, English Divine, 1615-1691.

Heyerdahl— Seeks more evidence Polynesians came from South America

Barbara Holbrook

This article is selected parts of an article that appeared in the CHURCH NEWS, a section of the DESERET NEWS, January 24th, 1953.

GUAYAQUIL, ECUADOR. — Thor ("Kon-Tiki") Heyerdahl, who stood science on its ear in 1947 when he crossed the Pacific on a balsa raft, has set sail from Ecuador on his first scientific expedition since Kon-Tiki headed for the little-known Galapagos Islands, astride the equator.

Heading the world's first archaeological expedition to the Galapagos, the Norwegian anthropologist was accompanied by two distinguished scientists: Erik K. Reed, chief archaeologist of the United States National Park Services, and Arne Skjolsvold, assistant archaeologist at the University of Oslo Museum.

The three-man expedition plans to spend about four months in the desolate, volcanic rock archipelago, looking for evidences of prehistoric settlements there.

The party will investigate especially one small island in the southern part of the group, Floreana. This island, 26 miles in circumference, is in the main sweep of the Humboldt Current, which carried the Kon-Tiki raft to a crash landing on a coral reef in Polynesia.

Like his Kon-Tiki expedition, Heyerdahl's latest venture has its doubting Thomases. The Galapagos Islands were uninhabited when the Spanish arrived there and generally are considered too bleak and barren to have supported early-day settlements.

Unlike Other Islands

Floreana, however, is one of the rare islands of the group which has fresh water and therefore might have attracted itinerants from the mainland of South America from time to time.

Heyerdahl's interest in this island grew when he learned that cotton growing semi-wild there, is a variety of a species cultivated by the pre-Columbian Indians of the northern coast of Peru.

"Man," he says, "is the only agent who could have spread the plant to the Galapagos. The cotton seed dies in sea water; it's too heavy to be borne by the wind; and it's not a feed for sea birds, that consequently would not have picked it up and carried it to the ocean island."

This botanical evidence gives Heyerdahl further optimism that his expedition may make a significant find in the Galapagos to bolster his Kon-Tiki theory.

Mixture of Fauna

Oddly placed at the confluence of the cold Humboldt Current from the south and a warm ocean current from the north, the Galapagos have a strange mixture of arctic and tropical animal life. Seals and penguins thrive on some islands, while pink flamingos nest in colonies on others.

Due to the strategic importance of the Galapagos as the western outpost of the Panama Canal, the United States maintained a large naval base on Seymour Island there during World War II.

Heyerdahl's main link with the outside world during his expedition probably will be through the unique "mail barrel" at post office bay, on the north of Floreana—which, confusingly, also is called Santa Maria or Charles Island.

Here fishermen and other visitors

—continued on page 70

CREATIVE TEACHING

"What Wealth the Show to me had brought!"
Creative Teaching—Vicarious Living

It is spring. We are in England. At home—if nature is kind—the garden is aglow—with daffodils.

It was in the Lake country of England, that William Wordsworth

". . . Wandered lonely as a cloud
That floats on high o'er vales and hills,
When all at once I saw a crowd,
A host, of golden daffodils;
Beside the lake, beneath the trees,
Fluttering and dancing in the breeze.

Continuous as the stars that shine
And twinkle on the milky way,
They stretch in never ending line
Along the margin of the bay:
Ten thousand saw I at a glance,
Tossing their heads in sprightly dance.

The waves beside them danced, but they
Outdid the dancing waves in glee:
A poet could not but be gay,
In such a jocund company:
I gazed—and gazed—but little thought
What wealth the show to me had brought:

For oft when on my couch I lie,
In vacant or in pensive mood,
They flash upon that inward eye
Which is the bliss of solitude,
And then my heart with pleasure fills,
And dances with the daffodils."

Creative teaching is like that.

It was a day in June. A coach trip through the Trossachs, Loch Katrine, Colontogal Ford, Ellen's Isle, Loch Lomond. These recalled Monan's rill where "danced the moon," while "the stag drank his fill."

They still talk of it—and they will as long as they live—that fortunate party of missionaries, who made up the group which accompanied the beloved creative teacher, David O. McKay.

The Trossachs, the Lochs, the spots famous in romantic legend, lived again in the words of that creative teacher. The experience sent the missionaries who had read "The Lady of the Lake," back to the poem to recapture past moments of delight. Others had a sense of having missed something.

The creative teacher, reading the lovely lines as they stood on the banks of the Lochs, recreated the adventure to the never-to-be-forgotten delight of the young men and women.

Creative teaching is like that.

"O how lovely was the morning!"

A short verse, a clause, a snatch of song, a bar of music. The sacred grove, springtime, "Bees were humming—sweet birds singing, music ringing through the grove." A boy—a prayer—a momentous vision, and the lives of millions have been transformed. And the transforming has continued for more than a hundred years.

Creative teaching is like that.

Creative teaching is the kind which builds rich and varied associations of ideas around the great truths with which teachers deal.

Creative teaching builds many vivid connotations around apt phrases, skillful clauses, picturesque poetry, and sublime allusions from scripture.

Creative teaching makes deliberate, studied attempts to gain inspiration from every available source; to read enduring meaning into truth, and to clothe it with graphic forms which throb and pulsate with the breath of life.

Creative teaching starts a chain reaction of recollection and association which brings truth into being again and again in new applications.

Creative teaching makes of words, sights, sounds, fragrance—of "the whole realm of sense," strong magnets having powerful attractive force to draw unto them rich meaning, and abundant connotations.

Creative teaching associates truth with so many everyday, common-place companion facts, ideas, illustrations, principles, suggestions and channels of action, that forever after the learner, as he meets any of these, rediscovers the truth.

Creative teaching starts the cumulative processes of learning. It is like a snowball rolling down hill and gathering more and more as time passes and life flows on.

We learn by what we see and hear and say and do and feel and smell and think and perceive of the whispering of the Spirit. Creative teaching utilises all of these channels into the consciousness of the learner.

The Master taught by using the concrete, commonplace, available things of every day—the leaven, the coin, sheep, the fig tree. Every recurring use brought His principles again to the minds of His listeners.

Children will begin to understand the nature of pioneer life, if you will give them the experience of tasting beans and salt pork, corn bread and molasses, the daily fare of the pioneers at Winter Quarters.

Learners gain vicarious experiences from well told stories, from pictures, songs, dramas, pageants. Taking parts on programmes, speaking, filling class assignments, answering questions, going on excursions and field trips, offering prayer, are ways of having direct and vicarious experiences, which are a part of creative teaching.

Creative teachers consciously plan to use these means of placing their learners in situations from which they will have direct or vicarious experiences.

Creative teaching is a process of taking the numerous elements available every day and organising them so they add up to something which has enduring meaning. Creative teaching enlists the commonplace things of every day and associates them with truths and principles, eternal and universal in their applications.

—continued on page 69

Elder Eldred G. Smith's Conference

Brothers and sisters, I sense very keenly the responsibility in standing here before you, and needless to say, I seek your faith and prayers in my behalf.

It is truly a responsibility and an honour to stand before you, and one cannot help, in standing here, but be conscious of the developments of this age and the many blessings that are ours. Truly this is a choice time, a choice generation in which to live. We have many blessings, beyond our ability to count them.

We have our troubles and difficulties, yet there is none of us who would care to exchange our opportunities in this generation for those of another. There are opportunities, for example, in education, beyond anything we have ever had in the history of the earth. We have educational buildings, school buildings, university buildings, much better equipped than they have ever been before. We have instructors better prepared, with a greater knowledge and a better method in teaching, than we have ever had before. We have books which contain knowledge which has never been given to man before. We have greater opportunities to go to school, to get knowledge and education. There are more scholarships offered. The opportunities for the masses to receive a higher percentage of people are receiving a higher education all the time.

God has poured out knowledge in abundance. This is very evident in the field of science, and especially in medicine, in communication, in transportation. These scientific developments are the minor blessings of this generation. Add to these blessings that of the gospel, with the priesthood and the blessings of eternal sealings.

We have a knowledge of the plan of life. We know where we are going. We then should know that this life should be full of hardships and trials, and only thereby can we grow. Trials which come to us are not those which

came to our ancestors. Our posterity will have still different trials, yet we would not care to trade our opportunities of living in this generation for that of living in any other generation we have known of.

Yet, when we look ahead of us in this world of confusion and chaos, my heart goes out in sympathy especially to the youth who have a war and military service staring them in the face. They say, "What is the use of all this education, training, preparation for the future?" We look ahead, and we see political and economic confusion, so complicated, I wonder whether mortals have the ability to solve the problems at hand.

Satan is always trying to thwart the work of the Lord, and the Lord repeatedly uses Satan's efforts to fulfil His own purposes. Satan tried to break up our missionary work, but the Lord is at the helm, directing the affairs of man, and especially his work on earth. What was the source of our missionary supply, was taken and put into one of the greatest mission fields of the day, the armed services. There is a most important missionary work among the servicemen that can be done by none other than the servicemen themselves. If these servicemen will but live the gospel and teach it to their associates, teach it to those with whom they come in contact, they will do a very great missionary service that no one else can do.

We have had innumerable experiences from World War II, where people have joined the Church because of watching some servicemen who lived the gospel. And if the servicemen who are members of the Church will be real Latter-day Saints and live the gospel, using what leisure time they may have in a productive, beneficial manner, and in teaching others by example as well as by precept, they will be doing a most important missionary service.

After reading the Book of Mormon,

ask yourselves, how long would this Korean conflict last if ten percent of the United Nations armed forces were living righteous lives? Then go another step in your imagination, say, if ten percent were Latter-day Saint men living the gospel, and about fifty percent of all the servicemen were living righteous lives, the power of God would touch the hearts of men and bring peace into the world. And I do not know how we can have real peace any other way.

We as Latter-day Saints must keep the faith in the future, faith in man, faith in God, live the gospel so that everyone who sees our actions will have a desire to be as we are.

God will never permit trials to come upon us beyond our power to withstand them, as long as we will put our trust and faith in Him.

I think the story of Job is a very good example of that, an example of what life is here on the earth. Briefly and without quoting exactly, the story of Job, to me, tells the story of Satan making the statement to the Lord: Yes, Job is a righteous man; you surrounded him with so much I cannot reach him, but if you would let me go just a little way, I would show you that Job would curse the Lord. And so the Lord said, All right, I will permit you to go just so far. And so much was taken from Job, and Satan tried again and came back again, and said: If you would let me go just a little farther, I will show you that Job will curse the Lord. And each time, the Lord permitted Satan to go only so far. Satan could not go beyond that which the Lord permitted him. And time after time repeating it, until finally the Lord said, all right, Satan, you may have full control over Job except you cannot take his life. Job by this time had become so strengthened, the Lord had permitted only that to come upon him which Job had strength to resist. Job had thereby

been strengthened from it until he had the ability to withstand all the trials of Satan. He had come to a state of perfection. And is that not the state which we all seek to attain? Then, without trials, how can we get there?

Have faith and show your faith in your works. Be of good cheer, Satan cannot stand cheerfulness which comes from righteous living. Accept the present as having the greatest opportunities of life and the future to become greater.

The modern scientific developments are a testimony to me that God is assisting the growth of His work on earth, most of which has come since the restoration of the gospel. How would it be possible to carry on the administrative affairs of the Church, all over the world, and keep the Church in the unity of one faith and one doctrine, without the benefits of modern methods of scientific developments which we enjoy. How important is the press which makes possible standard instructions in doctrine, and through which we have the scriptures, and other methods of keeping our doctrine a unity all over the world.

How, too, could we do the abundance of sealing work for our dead, without microfilm and other like methods of obtaining records. How blessed are we that the Authorities can travel through the stakes and missions the world over and return so often to report and keep the unity of the doctrine together all over the Church.

How great are the blessings to the world because we have means of travel which permitted President McKay to make this wonderful trip to the missions of Europe, and in such a short time.

Thank the Lord for His blessings. May His choicest blessings be upon us, His people, with ever increasing faith and trust in Him, I pray in the name of Jesus Christ. Amen.

CHURCH HISTORY for CHILDREN

Part III

When Jesus lived on the earth and talked to the people, He made them happy. He taught them to love each other. He gave them many ideas that made them want to be good.

After Jesus returned to His Father in heaven, some of His friends thought that His ideas were to be taught to the Jews only. Other thought they should be taught to everyone.

Isn't it strange that people should think that the teachings of Jesus were only for people in the old world?

Just before Jesus left the old world after He was crucified, He told the people that He had "other sheep" which He must visit. He meant that there were other people in the world who wanted Him to be their leader.

It was then He visited the children of Lehi in the new world. This beautiful story is in the Book of Mormon. You can find it in the Third Book of Nephi—chapter 11.

The Book of Mormon is like the Bible. It tells more than the Bible does about many of the teachings of Jesus.

Joseph Smith learned much about Jesus when he translated the Book of Mormon. He learned more from heavenly messengers. He learned still more from the visions and the inspirations which the Lord sent him.

In Joseph Smith's time the preachers taught that Jesus had stopped speaking to people on the earth and that the Bible was the only inspired book that told about Jesus.

When Joseph Smith told the people that Jesus had spoken again and that the Book of Mormon told more about the teachings of Jesus, thousands became interested. People by the hundreds were baptised and received the Holy Ghost.

They were glad to learn that by being good and faithful they could become the children of God. It made them happy to know that Jesus was still interested in the people of the earth and would bless them with inspiration through the Holy Ghost.

To keep this precious knowledge they were willing to work hard and to suffer much. It was such knowledge that made the pioneers strong and brave enough to do the difficult things they had to do.

"We hold these truths to be self-evident—that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness."

Thomas Jefferson, DECLARATION OF INDEPENDENCE.

DISTRICT NEWS

BIRMINGHAM DISTRICT

The Gold and Green Ball was held at the Girls' High School at Nuneaton, Warwickshire, on St. Valentine's day, February, 1953.

HULL DISTRICT

The Relief Society took time off from working on their patchwork quilt this month, and gave a meat-pie supper in aid of the Primary funds. We sadly miss the missionaries, Brothers Benson and Roberts are gallantly carrying the good work. Our Relief Society President, Sister Hurst, recently gave birth to a son. Hull Branch celebrated Valentine's day with a dance. Our newly-formed entertainments committee is already planning another one. Sister Eley recently gave birth to twin daughters.

LONDON DISTRICT

Catford Branch's New Year's party was held at the home of President

Wilfred Wood on Saturday, January 10th. In Reading Branch, cottage meetings are in progress, and the members, too, are advancing. Brother Druce was recently ordained to the office of Teacher in the Aaronic Priesthood.

SCOTTISH DISTRICT

Sister Mollie Stevens became the new district Relief Society supervisor in succession to Sister Burl Shepherd who was recently transferred to London. Aberdeen Branch held a dance January 27th in aid of the building fund. We hope to have one dance each month. On Sunday, February 8th, the branch at Edinburgh welcomed many visitors including Elder Rowan who laboured here in 1951. Elder Rowan was accompanied by his mother who is holidaying her at the completion of her son's mission. Fireside meetings are initiated in Glasgow Branch, and they are popular.

GEORGE ELIOT represents Stradivari as saying about his violins:

“. . . When any master holds
'Twixt chin and hand a violin of mine,
He will be glad that Stradivari lived,
Made violins, and made them of the best.
The masters only know whose work is good;
They will choose mine, and while God gives them skill
I give them instruments to play upon,
God choosing me to help Him.

. . . He could not make
Antonio Stradivari's violins
Without Antonio."

ANNOUNCING . . .

A New Publication devoted to the

ARCHAEOLOGY OF THE SCRIPTURES

The Bulletin of the University Archaeology Society
(an occasional publication)

Contents of Bulletin No. 4, just off the press:

- ★ The "Tree of Life" in Ancient America; its Representations and Significance, by Irene Briggs Woodford. (From a Master's thesis in the Department of Archaeology, Brigham Young University.)
- ★ An Unusual Tree-of-Life Sculpture from Ancient Central America, by M. Wells Jakeman. (An apparent actual portrayal in stone of the Book of Mormon prophet Lehi's vision of the Tree of Life, recently discovered in Central America!)
- ★ Joseph Smith and American Archaeology, by Thomas Stuart Ferguson. (Paper read at the 17th Annual Meeting of the Society for American Archaeology, Columbus, Ohio, May 3rd, 1952.)

Obtainable by membership in the University Archaeological Society (21s. 5d. per year) or by direct purchase (7s. 2d. per copy).

Literature Department,
BRITISH MISSION,
149 Nightingale Lane, Balham, London, S.W.12.

Please find enclosed £..... for:

..... years of membership in the Society, which includes subscription to the Bulletin and other publications.

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.....

RELIEF SOCIETY HOME STUDY

Lessons for April

See January Relief Society Magazine

Seven prayers constitute greetings to you from the general presidency: (1) prayer for international peace; (2) prayer for wisdom and divine guidance for leaders of government; (3) prayer for individual repentance and righteousness; (4) pray "Thy kingdom come, thy will be done"; (5) the Relief Society to aid in establishment of the kingdom of God; (6) that it may be adequate; (7) the new year one of increased testimony and happiness.

* * *

If you desire a testimony of the divine mission of Joseph Smith and of the truth of the gospel of Jesus Christ, read the standard works of the church, through which "God has spoken."—Elder Matthew Cowley.

* * *

One apostle of the Lord describes another: "He knew without any doubt that Jesus is the Christ, the Redeemer of the world and the Saviour of all men who will repent and accept His gospel, and this was Elder Widtsoe's message as a special witness for Christ to the world." Elder Joseph Fielding Smith.

* * *

"Forever After" is a short story about the nostalgic longings of a woman for the city home of her childhood. When fulfillment is almost in her hands, she discovers that her adult life in the country where her children have been born and reared was too dear to exchange for a memory, however sweet.

* * * Author: Hazel K. Todd.

The uses and abuses of audio-visual aids are amplified by Leone G. Layton, of the General Board. Ten advantages offered by these aids are named: (1) Economy of words and time; (2) they awaken interest; (3) focus attention; (4) are concrete; (5) correct misimpressions; (6) aid memory (retention and recall); (7) provide vicarious experience; (8) provide emphasis; (9) enrich and clarify; (10) reconstruct experience. At least they should do when properly used: (1) to support the objective of the lesson; (2) are of right quality; (3) are relevant to the lesson; (4) well integrated into the material. These aids can be used to enhance all Relief Society lessons.

* * *

Theology: Characters and teachings of the Book of Mormon. Nephi's predictions, promises and instructions. You will discover them for yourself, if you read 2 Nephi, chapters 25 to 33. Make a list of your discoveries under each of the three headings above (pages 53-51).

* * *

Work Meeting: Home Management. Kinds of Income. Here is a really challenging question for women. Assuming that your money income remains the same—How can you increase your real income? How can you use your fixed income and resources so you will get more value out of what you have? Figure this out yourself and then read the article in the magazine, pages 59 to 61.

* * *

Literature: Jane Austen. Benjamin Disraeli, English statesman, is said to have read Jane Austen's **Pride and Prejudice** many times. It is considered to be a fascinating revelation of English life. Do you agree that it is accurate and fair? After you have read it, you will want to know more about the author and why she could write such a book (pages 61-66).

* * *

Social Science: The Kingdom of God. The textbook, **The Progress of Man**. The subject of this lesson interests you because you are either in the kingdom or out of it. What difference does it make to you and what should you do about it, if your status is not as good as you want it to be? (pages 67-70).

The University of Utah did itself proud in conferring the LL.D. degree on President Clark, its academic son, in 1934 in recognition of his abundant services to his country. . . .

President Clark's foremost characteristic is his loyalty to the Church. During his years in Washington and New York, his was a Latter-day Saint household, full of faith in the restored gospel of Jesus Christ. There was no attempt to play down his devoted attachment to the Church, its beliefs and practices. Though his children were reared away from the stakes of Zion, they lived as Latter-day Saints devoted to the Gospel. In this never-wavering faith in the doctrine of the restored Gospel today as yesterday is the superlative strength of J. Reuben Clark, Jnr.

It is not so well known that throughout his life President Clark has been a close student of the Gospel. In the midst of multitudinous duties for State or Church, he has found time for daily communion with scriptures, ancient and modern.

His thoughts have centred upon Jesus the Christ, with whose life and teachings he is unusually familiar. . . . His recent book, **On the Way to Immortality and Eternal Life**, shows not only an intimate acquaintanceship with the Gospel, but also reveals many of the most noticeable phases of his character.

Neither is it well known that President Clark has distinct writing ability. Many of his reports to the state department are used as textbooks in government circles and elsewhere. . . . And when he speaks, it is with a driving force which leaves a long impression upon the listener. . . .

His friends who know him remember him as one who amidst the vicissitudes of life, loves the Gospel of Jesus Christ first of all and above all else. Therefore, in place of the things of the earth that he lost when he obeyed the call to the Church service, he has a large credit on the books of God. . . . And so he toils along, living out his own adage that it matters not what your position may be, but how well the work is done—and his work is well done. . . .

The life of J. Reuben Clark, Jnr., of which the merest sketch is here given, is notable in its every activity and a lesson to all who would attain greatness before man and God.

From the **Improvement Era**, August 1951.
p. 560 ff.

LINE OF AUTHORITY

J. REUBEN CLARK, JNR., was ordained an Apostle October 11th, 1934, by Heber J. Grant.

HEBER J. GRANT was ordained an Apostle October 16th, 1882, by George Q. Cannon.

GEORGE Q. CANNON was ordained an Apostle August 26th, 1860, by Brigham Young.

BRIGHAM YOUNG was ordained an Apostle February 14th, 1835, under the hands of the three witnesses, Oliver Cowdery, David Whitmer and Martin Harris who were blessed by the laying on of hands of the Presidency (Joseph Smith, Sidney Rigdon and Frederick G. Williams) to choose and ordain the Twelve Apostles (D. & C. 18:37; History of the Church, Vol. 2, pp. 187-188) after which the Presidency laid their hands upon them and confirmed their blessings and ordinations (Times and Seasons, Vol. 6, p. 868).

JOSEPH SMITH and OLIVER COWDERY received the Melchizedek Priesthood in 1829 from Peter, James and John.

PETER, JAMES and JOHN were Apostles and angelic ministers of the Lord Jesus Christ chosen and ordained by Him (John 15:16).

CONFERENCE ADDRESS

—continued from page 55

with polio. I know what is in that poor man's heart and the heart of the mother. May the Lord bless and heal his little one.

Now, brethren, are you living, and this is the point I want to get out, are you living so that you can go to the Lord with reasonable confidence that He will hear you? Can you go and ask Him to heal your little ones? Or yourselves? Or your wife? If you can, when the time comes you will be happy and you will go to the Lord in faith, and the prayer of faith availeth much.

As I said this morning, it has always seemed to me that in our prayer, and in our faith, we should always say to the Lord, "Not our will, but thine be done."

Now, brethren, do not put off putting yourself in order, if you are not in order, yielding obedience to the commandments of the Lord, so that when the time comes, if it comes, though I pray that it will not come to any of you, but when the time comes, you will be able to go to the Lord with a pure heart, and invoke His blessings upon you.

I have often, I think always, since I have been talking to you here, spoken of unity. The Presiding Bishop tonight has pointed out in a striking way, how we can unitedly help to save these tens of thousands of our brethren, bring them back into the fold, get them active, get them so that they have a

right to enjoy the blessings of the Priesthood, the rights to which we are entitled. Join hands with the bishop, help him to work out his problems, help to bring these brethren to a knowledge of the truth.

Somewhere in them, if they have ever been baptised and if they have not, if they come from Latter-day Saint families, there is a spark which may be but faintly glowing, but spark it is, and with a breath of helpfulness, solicitation, you can fan that spark into a flame that will build in that man or that woman faith in God, and ultimately develop in him a testimony of the Restored Gospel.

Brethren, I wish I could make you feel the urgency of this. I do not know when the Lord is coming. I have no idea about it. But I do know this, that the signs we have today are the signs which He said would precede His coming. Similar signs have been in other days and He did not come. But these signs we do now have, and if the Lord's prophecies, the prophecies of His servants shall come true, and they will, we shall have more than one plague against which to preserve ourselves, against which we shall want to call all the faith that we can possess, to buttress our call to our Heavenly Father for His sustaining power, His comfort, His consolation, and for the healing influences of His Spirit.

God pour this Spirit into the hearts of all of us, I humbly pray, in the name of Jesus. Amen.

CREATIVE TEACHING—continued from page 61

When the truths expressed in scripture and in song keep constantly coming back to life as we read, hear and sing them, you know that a creative teacher has been at work.

When participation in Gospel ordinances fills our souls anew with inspiration and motivation to live righteously, you know that a creative teacher has done his work well.

When mind and heart and life are full of rich and abundant connotations which start up at a familiar word, or phrase of scripture, or bar of music, or line of poetry; when sights and sounds, fragrance, acts, thoughts and whisperings of the spirit flood the mind, you know that teachers have been creative.

"For oft, when on my couch I lie
In vacant or in pensive mood,
They flash upon that inward eye,
Which is the bliss of solitude;
And then my heart with pleasure fills,
And dances with the daffodils."

A.H.R.

HEYERDAHL SEEKS MORE EVIDENCE POLYNESIANS CAME FROM SOUTH AMERICA

—continued from page 59

"mail" their letters in a barrel set up on a sawhorse on the beach. Passing ships make it a point to stop here and pick up the mail for delivery at the first civilised port of call. The Galapagos "mail barrel" letters are delivered free throughout the world, without postage—probably the only instance of this kind.

Theory Published

Scientists originally thought Heyerdahl was crazy when he suggested his theory of the source of Polynesian culture. However, following his Kon-Tiki expedition and the recent publication of his scientific study, "American Indians in the Pacific," many leading archaeologists are turning toward his way of thinking, he says.

Published in England last year, this weighty volume is scheduled to appear in a U.S. edition during 1953. It cites more than 1,000 sources and countless scientific examples showing the similarity between the early civilisations of South America and the Pacific Islands.

For his Kon-Tiki exploit, Heyerdahl has been honoured by several countries. The Geographical Society of Philadelphia awarded him a gold medal in November, 1952. His own king, Haakon VII, appointed him a Commander of the Knights of St. Olav, Norway's highest honour.

Alma 63:5-8—VOYAGES OF HAGOTH

As scientists and explorers seek to bridge the gap in history which might account for the origin of certain of the Polynesian races, we recall again an account of the mysterious disappearance of Hagoth and his followers who set forth from the "Land Bountiful" and "were never heard of more." From the Book of Mormon, Alma 63: 5-8, this brief but interesting account has led to much conjecture:

"And it came to pass that Hagoth, he being an exceedingly curious man, therefore he went forth and built him an exceedingly large ship, on the borders of the land of Bountiful, by the land Desolation, and launched it forth into the west sea, by the narrow neck, which led into the land northward.

"And behold there were many of the Nephites who did enter therein and sail forth with much provisions, and also many women and children, and they took their course northward . . .

"And in the thirty and eighth year, this man built other ships. And the first ship did also return, and many more people did enter into it; and they also took much provisions and set out again to the land northward.

"And it came about that they were never heard of more. And we suppose that they were drowned in the depths of the sea. And it came to pass that one other ship did also sail forth; and whither she did go we know not."

GENERAL CONFERENCES—1953 SCHEDULE SET

Dates for general and auxiliary conferences of the Church for 1953 were listed on schedules distributed during the past week to stake officials.

The schedules also include 1953 quarterly conference dates for the 202 stakes of the Church.

Dates of the 123rd annual general conferences are Saturday, Sunday and Monday, April 4th, 5th and 6th. They are thus arranged to include April 6th, which is the 123rd anniversary of the organisation of the Church.

The 124th semi-annual general conference will be held on Friday, Saturday and Sunday, October 2nd, 3rd and 4th.

The annual conference of the Primary Association will precede the April general conference, Thursday and Friday, April 2nd and 3rd.

The annual M.I.A. June conference dates are June 12th, 13th and 14th.

The Relief Society annual sessions will precede the October general conference, and be held on Wednesday, September 30th, and Thursday, October 1st.

The semi-annual conference of the Deseret Sunday School Union will be held April 5th and October 4th.

BRANCH TEACHING MESSAGE

March, 1953

Article 4: "We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; . . ."

FAITH IN THE LORD JESUS CHRIST

One of the greatest essays ever written on faith is recorded in the 11th chapter of Hebrews. Read it. In this chapter, Paul gives the following definition of faith: "Now faith is the substance of things hoped for, the evidence of things not seen." **Other definitions:** It is the first principle of revealed religion and the foundation of all righteousness. Faith in the sense in which we use it is a living confidence in God, a willingness to do His will, and to accept His word as our guide. **FAITH IS A PRINCIPLE OF POWER.** It is the motive that impels men to action. Every robust life is a life of faith. Every great leader is impelled by its power. "Be not afraid, only believe," (Mark 5:36) is the keynote to achievement. If you destroy a man's faith, you rob him of the incentive to strive. "Faith is the secret of ambition, the soul of heroism, a motive power of effort." (**Articles of Faith**, p. 103.) One of the necessary conditions of an effective faith in God is the assurance that one's life is in harmony with His will. **Faith is essential to salvation.** Paul declares: ". . . for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Hebrews 11:6.) Christ declared, "He that believeth and is baptised shall be saved; but he that believeth not shall be damned." (Mark 16:16.)

Faith is a gift of God and is granted to those only who show by their sincerity that they are worthy of it and give promise of abiding by its dictates. "**Faith without works is dead.**" "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matthew 7:21.) (James 2:14-18.) Faith is the principle by which Jehovah works and through which He exercises His power over temporal as well as eternal things.

Doubters do not achieve—
Sceptics do not contribute—
Cynics do not create.

Calvin Coolidge.

"Perfection is attained by slow degrees—it requires the hand of time."

—Voltaire

BRITISH MISSION STATISTICS

ARRIVALS AND ASSIGNMENTS

January 30th	From	Assignment
Sister Helen C. Christensen	Taber, Alberta, Canada	Hull
Sister Martha Irene Seal	Salt Lake City, Utah	Liverpool

APPOINTMENTS AND TRANSFERS

Elder Robert S. Hosking was appointed President of the Nottingham District, February 13th, 1953.

The following district transfers of missionaries have recently occurred:

Name	From	To	Date
Elder James E. Pennock	Norwich	Manchester	January
Elder James L. Kimball	Leeds	London	January 15th
Bobbie L. Christensen	Scottish	Leeds	February 9th
Donna Marie Porter	Scottish	Manchester	February 9th
Russell B. Shields	Newcastle	Sheffield	February 9th
Lou Jean Bourne	Hull	Liverpool	February 9th

RELEASES

February 9th	Lincoln Sorenson
Golden Leslie Cahoon	Oliver Don Ostler
Joseph Douglas McDonald	Trulan Van Rockwood*
J. Byron Puffer	February 27th
C. Lamoine Eckersley	Keith McGregor
James Harry Hayes	Wayne Cannon Evans
February 11th	James Brooks Wasden*
Richard F. Jones	Blair Cole
Joseph W. Brewer	Reed Darrell Bernston
February 16th	Farrell Wayne Kimball
Robert Kendall Peel	Stephen H. Love
February 18th	LaGrande King Anderson
George Harry Earl	Warren Junior Ashton
John Castleton Bryner	February 28th
Kenneth Reid Lloyd	Reed Sanders Walker
Wayne Ashton Lloyd	Ramon Townsend
William Wallace Leatham	Gordon Siddoway Thatcher**
Kenneth Coombs	

* Served as District President.

** Served as second counsellor in British Mission Presidency, travelling elder.

BAPTISMS

BIRMINGHAM DISTRICT	NEWCASTLE DISTRICT
John H. B. Chapman of Birmingham	May Grasham of Middlesborough
Patricia H. Peel of Birmingham	NOTTINGHAM DISTRICT
BRISTOL DISTRICT	Joyce McDermott of Leicester
Ashley A. Hill of Sunderland	John McDermott of Leicester
Greta S. Pearce of South Shields	Frederick P. Selby of Nottingham
HULL DISTRICT	Dorothy E. Selby of Nottingham
Alice Lewis Peck of Hull	Barbara M. Selby of Nottingham
LIVERPOOL DISTRICT	SCOTTISH DISTRICT
Edith Mary Listel	Archibald F. Wilson of Glasgow
Edith Mabel Ratcliffe	Elisabeth G. Wilson of Glasgow
LONDON DISTRICT	Anna Maria Harvey of Glasgow
Joseph M. Redgers of South London	SHEFFIELD DISTRICT
MANCHESTER DISTRICT	Lottie Procter of Chesterfield
Ronald Kershaw of Wythenshawe	Jeanne Procter of Chesterfield

Islands of the Pacific

Canada

United States

Mexico

Brazil

Uruguay
Argentina

Hawaii

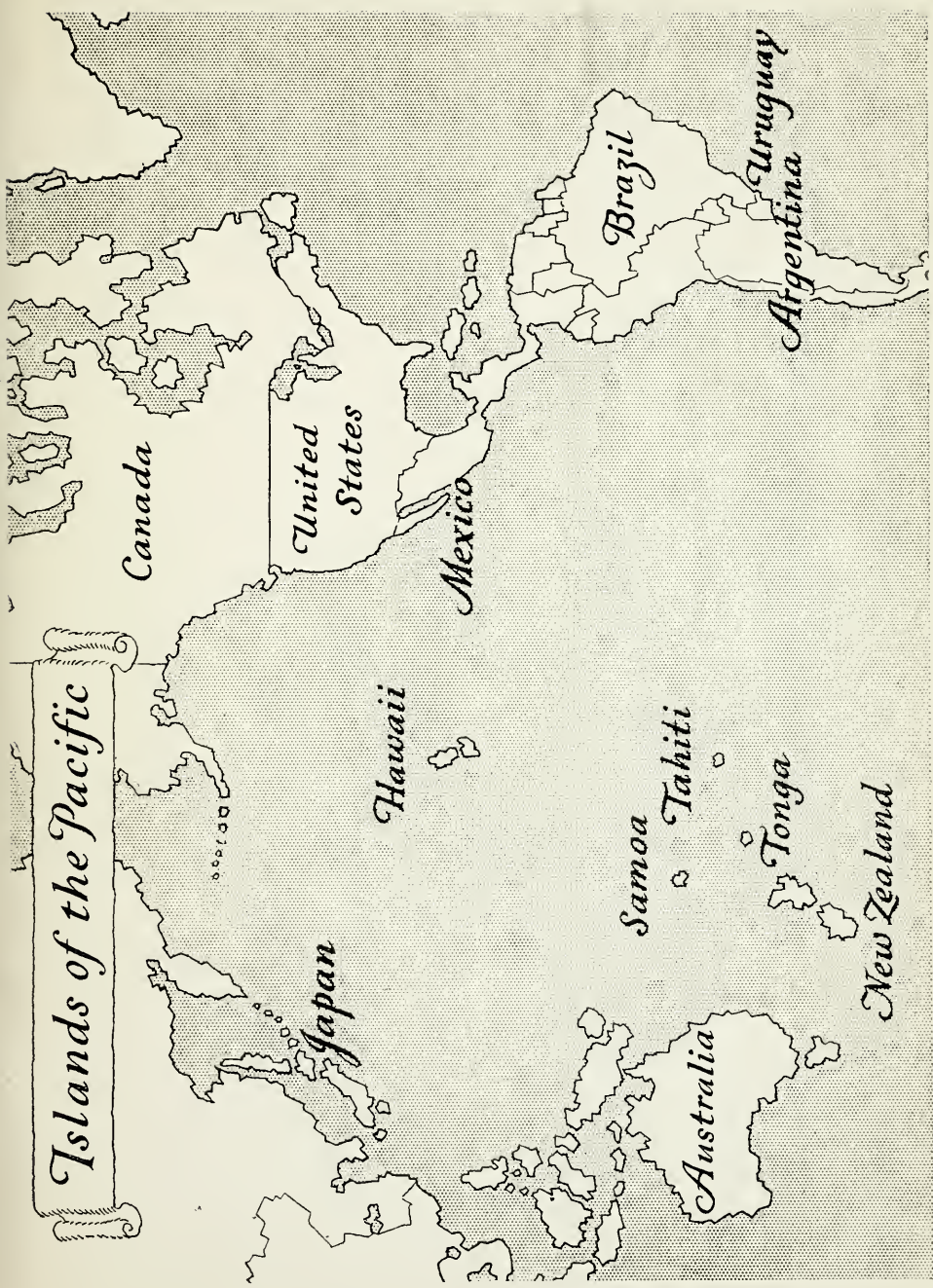
Japan

Samoa
Tahiti

Tonga

New Zealand

Australia



Stern daughter of the Voice of God!
O Duty! if that name thou love
Who art a light to guide, a rod
To check the erring, and reprove;
Thou, who art victory and law
When empty terrors overawe;
From vain temptations does set free;
And calm'st the weary strife of frail humanity! . . .

I, loving freedom, and untried;
No sport of every random gust,
Yet being to myself a guide,
Too blindly have reposed my trust:
And oft, when in my heart was heard
Thy timely mandate, I deferred
The task, in smoother walk to stray;
But thee I now would serve more strictly, if I may . . .

Stern Lawgiver! yet thou dost wear
The Godhead's most benignant grace;
Nor know we anything so fair
As is the smile upon thy face:
Flowers laugh before thee on their beds
And fragrance in thy footing treads;
Thou dost preserve the stars from wrong;
And the most ancient heavens, through Thee, are fresh
and strong.

To humbler functions, awful Power!
I call thee: I myself commend
Unto Thy guidance from this hour;
Oh, let my weakness have an end!
Give unto me, made lowly wise,
The spirit of self-sacrifice;
The confidence of reason give;
And in the light of truth Thy Bondman let me live!

Selected parts of ODE TO DUTY
by William Wordsworth